Ánanda Márga Caryácarya

PART ONE

Shrii Shrii Ánandamúrti

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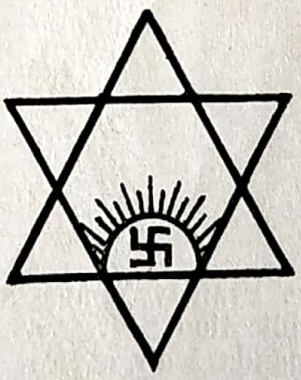
ÁNANDA MÁRGA

CARYÁCARYA

PART I



Exponent and Founder

SHRII SHRII ÁNANDAMÚRTI

Ramakant

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ROMAN SAM'SKRTA

Realizing the necessity of swift writing and of pronouncing the words of the different languages correctly, the undernoted Roman Sam'skrta alphabet has been adopted.

Devanagari

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ अं अ

Bengali

অ আ ই ঈ উ ঊ ঋ ঌ ঌ ৡ এ ঐ ও ঔ অং অঃ

Roman

a a' i ii u u' r rr lr lrr e ae o ao am' ah

Devanagari

क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण

Bengali

ক খ গ ঘ ঙ চ ছ জ ঝ ঞ ট ঠ ড় ঢ ণ

Roman

ka kha ga gha ṅa ca cha ja jha ña t'a t'ha d'a d'ha n'a

Devanagari

त थ द ध न प फ ब भ म य र ल व श

Bengali

ত থ দ ধ ন প ফ ব ভ ম য র ল ব শ

Roman

ta tha da dha na pa pha ba bha ma ya ra la va sha

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Devanagari
ष स ह क्ष
Bengali
ষ স হ ক্ষ
Roman
s'a sa ha ks'a

Devanagari
अँ ज्ञ ऋषि छाया ज्ञान संस्कृत ततोऽहं
Bengali
অঁ জ্ঞ ঋষি ছায়া জ্ঞান সংস্কৃত ততোঽহং
Roman
am̐ jin̐a rs'i cha'ya' jin̐a'na sam'skrta tato'ham

A'nanda Ma'rga Praca'raka Sam'gha

a a' b c d d' e g h i j k l m m' n n' n̐ o p r s s' t t' u u' v y.

It is possible to pronounce the Sam'skrta language with the help of only 29 letters of Roman Script. The letters f, q, qh, z, etc., are required in the Arabic, Persian and various other languages, but not in Sam'skrta.

ड (d'a) and ढ (d'ha) occurring in the middle of a word and at the end are pronounced as ड़ (r'a) and ढ़ (r'ha) respectively. Like य (ya) — when ya is pronounced as i a — they are not independent letters. According to necessity when writing non-Sam'skrta, e.g. Hindi and Bengali, words r'a and r'ha may be written.

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SUPREME COMMAND

The man who performs Sa'dhana' twice a day regularly, the thought of Parama Purus'a will certainly arise in his mind at the time of death, his liberation is a sure guarantee — therefore every A'nanda Ma'rgii will have to perform Sa'dhana' twice a day invariably — verily is this the command of the Lord. Without Yama and Niyama, Sa'dhana' is an impossibility. Hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as this, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every A'nanda Ma'rgii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of Sa'dhana' to lead others along the path of righteousness.

Shrii Shrii A'nandamu'rti

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Rama Kant

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1

Infant's Ja'takarma

(The First Feeding of Solid Food and Naming of an Infant)

Ja'takarma: When an infant is aged six months (some time between six months and one year), at least five Gurubhra'ta's will sit together some day and the infant will be laid before them. Thereafter, the A'ca'rya (or, the oldest person present if no A'ca'rya is available) will recite the following verse first, and all present will follow him :

Oṇm' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhumat pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'ṇ astu su'ryo
ma'dhvirga'vo bhavantu nah
*Oṇm' madhuh Oṇm' madhuh Oṇm' madhuh.**

Meaning of the Mantra :

May the wind bring blessings with it ! May the ocean yield felicity ! Our herbs be blissful ! Day and night be sweet! May the dust particles be blissful! May the Devaloka and Pitrloka prove sweet ! May our plants be charming ! May the Sun shower felicity! May our animals (domestic) be blessed! Brahma Madhu, Brahma Madhu, Brahma Madhu.

---

* For the convenience of persons speaking different languages this Mantra will be recited in Sam'skrta only.

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Having done this, they will speak in the mother tongue or in a language intelligible to all those present : "O gracious Brahma, may we unitedly be able to arrange for the upkeep, treatment, and physical progress of this infant which has this day entered our society amidst us."

Thereafter, everyone present will take one tumblerful of water (cool or lukewarm, in accordance with the season) and pour the same into a big vessel, and then recite again :

Om̐ madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhumat pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n̐ astu su'ryo
ma'dhvirga'vo bhavantu nah
Om̐ madhuh Om̐ madhuh Om̐ madhuh.

"O, merciful Lord : May we be able to provide adequate education for the mental development of this infant, who has entered our society amidst us this day."

After that all the persons present will pour a tumblerful of water in the same manner and recite :

Om̐ madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhumat pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n̐ astu su'ryo
ma'dhvirga'vo bhavantu nah
Om̐ madhuh Om̐ madhuh Om̐ madhuh.

"O gracious Brahma, May we succeed in arranging for the spiritual progress through proper education of this infant who has entered our society amidst us this day."

Then, in the aforesaid manner, again one tumblerful of water will be poured by each into the same big vessel and

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the following will be recited :

Oṃ madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhumat pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n astu su'ryo
ma'dhvirga'vo bhavantu nah
Oṃ madhuh Oṃ madhuh Oṃ madhuh.

"O gracious Brahma, May we be able to perceive Thy all-pervading manifestation in this infant, in whose form Thou hast appeared in our midst this day.

"We have unitedly given this baby the name....." Thereafter, the guardian of the infant shall bathe it with that very holy water. Then the child will take solid food for the first time.

In this ceremony the arrangement of a social feast depends entirely on the desire and the financial position of the person concerned. Arranging a social feast by taking a loan or incurring a debt is strictly forbidden.

Twenty-one days after the birth of a child, the child and its mother will be considered clean from the worldly standpoint.

Diiks'apran'a'lii (The Process of Initiation)

When a child attains the age of five, its parents, brother, sister, or any other guardian can initiate it into "Na'ma Mantra", i.e., when the child develops some knowledge at five years of age, he/she should be taught to sit in the posture of Padma'sana, — instead of inserting the fingers of one hand into the inter-phalangeal spaces of the other, he/she may rest the dorsum of one hand over the palm of the other, keeping the vertebral column erect — and then to feel that everything around him/her and whatever he/she sees is Brahma.

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After this, the child, on attaining his/her twelfth year, will take initiation from an A'ca'rya in Sa'dha'ran'a yoga and at or after his/her sixteenth year, he/she will take initiation in Sahaja yoga from the A'ca'rya. Should it be felt extremely necessary, A'sanas may be taught even before the age of sixteen.

If those well-adept in Sahaja yoga earnestly desire and have adequate time every day, then the Board of Purodha's, after due consideration, will select some of them for initiation into Vishes'a yoga.

The A'ca'ryas or Purodha's shall not take any remuneration from their Shiks'a'bhra'ta's for the initiation, but it devolves as a duty upon everyone belonging to the Ma'rga to give due consideration to maintaining the financial security of the Purodha's and A'ca'ryas.

Only an A'ca'rya, Ta'ttvika or a Dharmamitram, can initiate a person of more than 12 years of age in Na'ma Mantra. No fee is to be charged for this initiation. The process of Daks'in'a is the same as in Pra'rambhika, Sa'dha'ran'a, and Sahaja Yoga. There is no process of Shuddhi or rhythm in Mantra recitation in Na'ma Mantra.

Arrangement has to be made so that the person who is initiated in Na'ma Mantra is also able to learn Yama and Niyama. As far as possible it is desirable not to initiate more than one person at the same time in Na'ma Mantra. Na'ma Mantra cannot be given to more than four persons at a time.

Naming the Initiated Person

The person whose name is not in the Sam'skrta language will be given a new name in Sam'skrta by the A'ca'rya, either at the time of initiation or some time after that date. The word 'Deva' should be suffixed to the name. Every individual is at liberty to adopt his own title, but the more the title of 'Deva' is adopted, the better it is. In all dealings the person's new name will be used. Although naming in Sam'skrta is

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preferred as far as possible, you will pay equal respect to all languages and afford equal opportunities to them.

Diiks'a'da'na (The Initiation)

1. Only a selected few individuals may be initiated into the difficult 'Vishes'a Yoga.' The Purodha' alone is entitled to initiate.

2. The deserving and earnestly desirous persons may have initiation in 'Sahaja Yoga.' The A'ca'rya alone is entitled to initiate them.

3. To those persons for whom the practice of Sahaja Yoga is inconvenient, or due to some other reasons, the A'ca'rya may impart training only in 'Sa'dha'ran'a Yoga.' In Sa'dha'ran'a Yoga there is no restriction of diet because A'sanas are excluded from this course.

4. The A'ca'rya shall impart training in Pra'rambhika Yoga to those for whom Sa'dha'ran'a Yoga is inconvenient. In Pra'rambhika Yoga too there are no A'sanas, therefore, there are no dietetic restrictions. Those earnestly desirous of practising A'sanas, or needing them for physical or mental reasons, can be given training in A'sanas by the A'ca'rya, even along with Pra'rambhika Yoga if he/she so pleases. If the A'ca'rya has little time at his/her disposal, he/she will impart training in Pra'rambhika Yoga in the beginning even to those with developed Sam'ska'ras. Thereafter, on getting adequate proof as to the disciple's worth, he/she will train him/her in Sa'dha'ran'a or Sahaja Yoga.

Even a Pra'rambhika Yogii who is practising A'sanas shall have to abide by the conditions laid down for practicing A'sanas.

5. The initiation in Pra'rambhika, Sa'dha'ran'a and, in special cases, Sahaja Yoga shall be done before the emblem.

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A'ca'rya, Ta'ttvika, Purodha', and Dharmamitram

(a) Only those persons who are devoted and brilliant, who understand and can make others understand the Philosophy, and who have a sharp intellect, can be considered worthy of being A'ca'ryas.

(b) A'ca'ryas who have a minimum of 500 Shiks'a'bhra'ta's and are adept in the difficult 'Vishes'a Yoga' will be entitled to the Purodha' training.

(c) Those who shall be able to inspire at least 500 individuals (125 individuals in special cases) with spiritual feelings may be entitled and respected as Dharmamitram irrespective of any other merits.
The A'ca'rya having more than 1000 Shiks'a'bhra'ta's may also be recognized in the society as Dharmamitram.

(d) Those who can inspire at least twenty persons (five persons in special cases) with spiritual feelings, may have Ta'ttvika Training.

(e) As far as possible only the Purodha's will be elected or nominated for any responsible post of the Ma'rga.

(f) Keeping in view the propagation of the ideals of the Ma'rga on a universal basis, this rule can be relaxed, at times, with the consent of the Central Committee and the approval of Purodha' Pramukha.

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3

Sma'rtta and Jiivamitram

Those Ta'ttvikas, who are well acquainted with Carya'carya, and who bravely fight against the Kusam'ska'ra (social prejudices), even putting themselves into serious troubles, will be regarded as Sma'rtta. By the instructions of Ma'rga Guru or on the recommendation of two Purodha's, the Ta'ttvika Board will confer certificates on them.*

For Jiivamitram or Sma'rtta it is advisable not to shave, although this is not compulsory.

The Ta'ttvika, who by his own valor, rescues any fallen or oppressed woman — married, widow, or forsaken by her husband — from the hands of oppressors and, with her consent, either marries her or arranges her marriage, will be entitled, according to his own choice, to the title of either Jiivamitram or Sma'rtta.

The Sma'rtta and Jiivamitram will deserve the same respect in the society as an A'ca'rya. For this reason, even if it may seem necessary, no one will be entitled to take any social disciplinary action against them except the Purodha'.

4

Relationship with the A'ca'rya

In the absence of any previous relationship, and depending upon their respective ages, the relationship between the A'ca'rya and his Shiks'a'bhra'ta' will be that of an elder and a younger brother. In case the Shiks'a'bhra'ta' is younger

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* From amongst the Ta'ttvikas proficient in social service, those who fight against all types of exploitation with courage even plunging themselves into serious troubles, will be recognized as Jiivamitram.

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in age, he/she may greet the A'ca'rya by touching his/her feet. Even if the A'ca'rya be younger in age, the Shikhs'a'bhra'ta', if he/she so wishes, can touch the A'ca'rya's feet, but he/she would not lie prostrate. This rule is applicable to Gurubhra'ta's also. The A'ca'rya should always be addressed in respectful language.

5

Laying of the Foundation Stone

After the collective Iishvara Pran'idha'na the main person will recite while laying the stone or brick :

*Ayama'rambhah Shubha'ya bhavatu.**

Next all will say together: "May today's laying of stone be meaningful from all points of view. May this stone be a source of bliss to the neighbors, and may they be a source of bliss to this stone. May we speedily construct the house on this stone. Oṃ' sha'nti, Oṃ' sha'nti, Oṃ' sha'nti."

6

Grha Pravesha

(*First Entrance into the House*)

After decorating the house with leaves, flowers, jugs, etc. the mistress shall first enter it at dawn followed by the other women of the family. Initiated persons shall do so while mentally reciting their Guru Mantras. Thereafter, while they blow the conch shell, the male member will enter the house, accompanied by invited male and female guests.

---

* "May this beginning be good"

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Next everyone present shall recite in chorus following the A'ca'rya or the oldest person :

Om̐ madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhumat pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n̐ astu su'ryo
ma'dhvirga'vo bhavantu nah
Om̐ madhuh Om̐ madhuh Om̐ madhuh.

"May today's entrance in the house be advantageous in every respect. May the neighbors prove sweet and pleasing to the occupants of the house, and the occupants of the house prove sweet and pleasing to the neighbors. May every occupant prove beneficial to the house, and may this house prove beneficial to its occupants. May we be able to protect and enlarge this house according to our capacity. May this house give us a peaceful shelter. Brahma Madhuh Brahma Madhuh Brahma Madhuh."

7

Vrks'a Ropan'a (*Planting a Tree*)

Plant the tree while mentally reciting Guru Mantra. Thereafter you shall, while watering the tree, jointly say (with the A'ca'rya or an older person leading) :

Om̐ madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhumat pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n̐ astu su'ryo
ma'dhvirga'vo bhavantu nah
Om̐ madhuh Om̐ madhuh Om̐ madhuh.

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"May the tree planted today prove felicitous for us with its fruits, flowers, fragrance, sweetness, leaves, and shade. May we ourselves prove helpful to it through service, manure, water, and sunshine.

Oṃm' sha'nti, Oṃm' sha'nti, Oṃm' sha'nti.

You shall devotedly and carefully tend the more beneficial trees like Tulasi (Basil), Niima (Margosa), Ashoka (Jonesia ashoka), Eucalyptus, and also those yielding fruits and shade.

8

Ya'tra' Prakaran'a *(Starting on a Journey)*

You shall not take into account the date and stars while setting out on a journey. You may, as necessary, set out for your destination after ascribing feelings of Brahma in your journey through Guru Mantra.

Dependence on dates, stars etc. necessitates the keeping of a Paiṃjika' (almanac) all the time, which is opposed to practical sense.

9

The Marriage System

The marriage pandal (premises) and the house are to be decorated according to the economic status and taste. If possible the orchestra and music can enliven the marriage courtyard. The Pratiika (emblem) should be placed in an elevated place in the marriage premises. Incense may be used at the time of the marriage. At least ten persons should be present. The bride and the bridegroom should enter the marriage hall in clean dress, and will take seats facing each

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other. The persons present should greet them by blowing the conch or by any other auspicious sound. As directed by the A'ca'rya, collective Iishvara Pran'idha'na will be done.

The priest's job in the marriage will be performed by two A'ca'ryas (one on the groom's side and the other on the bride's); for want of two even one A'ca'rya, and in the absence of any, the senior-most Ma'rgii present, will function.

Marriage Solemnization :

First of all the A'ca'rya will recite —

Oṃ' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhumat pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n astu su'ryo
ma'dhvirga'vo bhavantu nah
Oṃ' madhuh Oṃ' madhuh Oṃ' madhuh.

Following the A'ca'rya, the bridegroom will repeat, "I say on oath in the name of Parama Brahma and Ma'rga Gurudeva that I accept Shriimatii.... as my wife out of my own free will. Henceforward I take upon myself all the responsibility for her food, clothes, education, medical care, and the like."

Thereupon the A'ca'rya will recite :

Oṃ' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhumat pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n astu su'ryo
ma'dhvirga'vo bhavantu nah
Oṃ' madhuh Oṃ' madhuh Oṃ' madhuh.

Then the bride shall say, "I say on oath in the name of Parama Brahma and Ma'rga Gurudeva that I have accepted Shri.....as my husband out of

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my own free will. I take upon myself all the duties connected with his mundane life."
The A'ca'rya will then recite :

Om̐' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhumat pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n̐ astu su'ryo
ma'dhvirga'vo bhavantu nah
Om̐' madhuh Om̐' madhuh Om̐' madhuh.

Then the bridegroom shall say, "I say on oath in the name of Parama Brahma and Ma'rga Gurudeva that out of my own will I accept Shriimatii.....as my wife. I shall be vigilant in every way henceforth for her mental progress and to safeguard her mental peace."
The A'ca'rya will then recite :

Om̐' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhumat pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n̐ astu su'ryo
ma'dhvirga'vo bhavantu nah
Om̐' madhuh Om̐' madhuh Om̐' madhuh.

Then the bride shall say, "I say on oath in the name of Parama Brahma and Ma'rga Gurudeva that out of my own free will I accept Shrii.....as my husband. I shall be vigilant in every way for his mental progress and to safeguard his mental peace."
Then the A'ca'rya will recite :

Om̐' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi

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Madhunaktamutas'aso madhumat pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n astu su'ryo
ma'dhvirga'vo bhavantu nah
Onm' madhuh Onm' madhuh Onm' madhuh.

Thereafter, the bridegroom shall say, "I say on oath in the name of Parama Brahma and Ma'rga Gurudeva that I have accepted Shriimatii.....as my wife. I shall be vigilant in every way for her spritual progress."
Then the A'ca'rya will recite :

Onm' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhumat pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n astu su'ryo
ma'dhvirga'vo bhavantu nah
Onm' madhuh Onm' madhuh Onm' madhuh.

Thereafter the bride shall say, "I say on oath in the name of Parama Brahma and Ma'rga Gurudeva that I have accepted Shrii.....as my husband. I shall be vigilant in every way for his spiritual progress."

Those present (at least ten persons) shall say, led by the A'ca'rya, "We say on oath in the name of Parama Brahma and Ma'rga Gurudeva that we are the witnesses of this wedding. By the grace of merciful Brahma may we be helpful, to the best of our capacity, for the all-round advancement of this newly married couple."

Thereafter the newly wedded couple shall garland each other and exchange the garlands three times. In the absence of garlands, flowers may be exchanged. If he so desires, the bridegroom can put vermilion in the parting of the hairs of the bride three times. If she so desires, the bride can touch

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the vermilion on the forehead of the bridegroom.* The newly wedded couple will hold each other's hands. The conch can be blown and other auspicious sounds made. If possible, arrangement can be made for vocal and instrumental music. The newly wedded couple will salute the A'ca'ryas and the guardians.

The marriage feast is completely optional; it depends upon the financial capacity of the persons concerned. Arranging the feast by taking a loan or incurring a debt is prohibited.

A few instructions :

(i) Guardians should not consider the caste and nationality in settling marriages, but they must consider the family and merits and demerits of the bride and the bridegroom. The guardians, before fixing the marriage and proceeding further, shall seek the opinions of the bride and the bridegroom. Where marriages are decided upon by guardians, they should not allow matrimony between persons connected with each other either on the paternal or the maternal side, for three generations, ascending or descending.

(ii) The ceremony of finally seeing (and blessing) should be completed at least a day before the marriage and it should be specifically ascertained that the bride and the bridegroom are not unwilling.

(iii) If the boy and the girl settle their marriage themselves, it is proper for the guardians to give their consent. In case the guardians feel that the consequence of such a marriage may be harmful, they will ask the boy and the girl to reconsider the matter. Even then, if they do not revise

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* Where it is not the custom to put the vermilion in the parting of the hairs, its use depends on the desire of the bride and the bridegroom. Before or after the marriage, locally popular customs and other female rites can continue. But, these are not necessary, and must not be opposed to the ideals of A'nanda Ma'rga.

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their opinion, the guardians will give their consent, but they will be in no way responsible for such a marriage.

(iv) Every person should marry if there is not sufficient reason against marriage. A decision for marriage should be taken with full consideration of one's physical, mental, and financial conditions and environmental circumstances. No one should exert pressure in the matter of marriage. Marriage is not a hindrance to Dharma Sa'dhana'; marriage is a Dha'rmika ceremony.

(v) Male members of the Ma'rga can marry females outside the Ma'rga, but it would be suitable to marry a female belonging to the Ma'rga to a male member of the Ma'rga as far as possible. If a suitable match is available outside the Ma'rga, the marriage may be solemnized, but efforts should be made to initiate him into the Ma'rga without delay.

(vi) For marriage, neither party can demand a dowry.

(vii) A widow or a woman forsaken by her husband can remarry. A man marrying such a woman should be given a special status in the society. He will have to shoulder the responsibility of bringing up the children of her previous husband(s).

(viii) If a woman forsaken by the society desires to lead an honorable life, proper opportunities should be offered to her. If anyone marries such a woman in the manner prescribed by the Ma'rga, the marriage should be properly respected.

(ix) Prove your manliness by marrying a shelterless woman. Do not at all permit her to lead a shameful life.

(x) It is proper not to marry again when one's wife is living. But, sometimes more than one marriage can be accepted due to social or family necessity. If there is need of more

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than one marriage, the clear permission of the wife has to be taken in the presence of five responsible persons (one of whom should preferably be an A'ca'rya.*) The second marriage will not be permissible without the permission of the wife. These five persons will specifically ascertain the truth in the statement of the petitioner.

(xi) In A'nanda Ma'rga no one will be looked down upon as an illegitimate child. In such an eventuality, the parents of the child will be compelled to marry in the prescribed manner, and, if need be in such a circumstance, the male member will have to agree to more than one marriage.

In order to save the prestige of the illegitimate child, permission from the earlier wife before the marriage will not be necessary.

(xii) The Mantras etc. in the A'nanda Ma'rga marriage are such that the question of divorce does not arise; but in very extraordinary circumstances, on charges of characterlessness, irresponsibility, or cruelty, divorce may be accepted. The complainant (man or woman) will appeal to five important responsible persons of the Ma'rga (an A'ca'rya preferably being one of them). They, on being satisfied regarding the validity of the complaints, will allow the complainant six months' time for reconsideration. If the petition is still not withdrawn and the reasons for the complaint remain unaltered, divorce will be accepted. In this connection, the procedure for the division of the properties shall be formulated according to the demand of the time.

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* Social necessity — If at any time, the women far outnumber the men, more than one marriage for men will have to be accepted to safeguard social purity.
Family necessity — If the wife is a chronic patient and therefore unable to work, or sterile, and there is no hope of her becoming healthy and producing a child, the man may marry a second time to save the dynasty and/or to obtain help in the performance of domestic work.

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10

Birthday Ceremony

The person celebrating his or her birthday should take presentations and food after collective Iishvara Pran'idha'na and will receive blessings and the auspicious Tilaka (a mark made with the fingers in between the eye-brows with sandal paste, vermilion, etc.) from the elders and accept salutations, garlands and sandal paste from the juniors. Incense, candles, conch shells etc. are not indispensable for any auspicious function, but these can be used.

11

Social Functions and Festivals

Make arrangements for different types of delightful festivities on the occasions of the ceremonial functions of the Ma'rga. But, see that those who enjoy the celebrations may attain in some way healthy opportunities for their physical, mental and spiritual growth.

Among the social functions are :—

1. A'nanda Pu'rn'ima' — Vaesha'khii Pu'rn'ima'.
2. Shra'van'ii Pu'rn'ima'.
3. Sha'radotsava — from the sixth to the tenth day of the bright fortnight in the month of A'shvina.
4. Diipa'valii — Ka'rttikii Ama'vasya'.
5. Bhra'trdvitiiya' — the second day of the bright fortnight in the month of Ka'rttika.
6. Nava'nna — This will be celebrated on any Pu'rn'ima' (full moon) of the season in which the main crop of the particular country is harvested.

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7. New Year's Day — The first day of the international calendar (presently 1st January) and the first day of the local calendar.

8. Vasantotsava — Pha'lgunii Pu'rn'ima'.

Details of functions

1. A'nanda Pu'rn'ima' — Collective bath with Sna'na Mantra, collective Iishvara Pran'idha'na, and Varn'a'rghyada'na, collective noon and night meals, merry celebrations, spiritual discourses, annual meeting of workers and children's sports.

2. Shra'van'ii Pu'rn'ima' — Twice collective Iishvara Pran'idha'na and Varn'a'rghyada'na, collective noon and night meals, merry celebrations, spiritual discourses, literary meetings, procession.

3. Sha'radotsvava —

(a) S'as't'hii (Children's Day) — Collective Iishvara Pran'idha'na and Varn'a'rghyada'na once, merry celebrations, baby show, children's sports exhibition, and collective feast.

(b) Saptamii (Public Day) — (For all those who are not children) — Collective Iishvara Pran'idha'na and Varn'a'rghyada'na once, merry celebrations, youth health exhibition, exhibition of strength, and sports of adults.

(c) As't'amii (Fine Arts' Day) — Collective Iishvara Pran'idha'na and Varn'a'rghyada'na once, merry celebrations, literary meetings, and various types of fine arts exhibitions.

(d) Navamii (Music Day) — Collective Iishvara Pran'idha'na and Varn'a'rghyada'na once, merry celebrations; music, instrumental music, and dance competition.

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(e) Dashamii (Vijayotsava) — Procession with music, wearing gay dress; then collective Iishvara Pran'idha'na and Varn'a'rghyada'na, salutations and affectionate embraces, etc. and entertaining the guests and visitors at one's residence.

4. Diipa'valii — Collective Iishvara Pran'idha'na and Varn'a'rghyada'na once, illumination, collective merry celebrations, entertaining visitors at one's residence.

5. Bhra'trdvitiiya' — The brother shall receive the blessings and auspicious Tilaka of the elder sister, and salutation and garland and sandal paste Tilaka from the younger sister. Mantra : *"Bhra'ta' me cira'yurbhavatu."**

6. Nava'nna — To perform Iishvara Pran'idha'na with and to feed one invited guest. Collective merry celebration is the chief feature of this function.

7. New Year's Day — Collective Iishvara Pran'idha'na and Varn'a'rghyada'na twice. Collective merry celebrations. Sports and games for all, collective noon and night meals.

8. Vasantotsava — To play with colors and flowers amongst people of the same age group in the fore-noon of the full moon. Youngsters will offer these at the feet of the elders and the Shiks'a'-bhra'ta' at the feet of his A'ca'rya. The elders will not give these to the youngsters. Then, in the afternoon, collective Iishvara Pran'idha'na and Varn'a'rghyada'na (colored powder and flowers of one's own choice). In the end to play with these among each other without having distinctions of young or old, Shiks'a'-bhra'ta' or A'ca'rya. Do not offer these colors or flowers at anybody's feet. But while playing, if they touch the feet, there will not at all be any fault, according to A'nandamu'rtijii's opinion. Males and females shall not exchange colors and flowers among each other.

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* Meaning : "Brother, may you have long life."

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Last of all will be the collective meals. Merry celebrations on the next day at one's residence. Collective merry celebrations in the evening.

NB: 1. Programs should be conveniently made and altered.

2. Regarding Varn'a'rghyada'na one should remember that both crude and subtle offerings have equal value. Therefore one should not do anything merely for show.

3. In all family celebrations perform collective Iishvara Pran'idha'na. The Dharmacakra should be arranged in all social functions and, along with it, spiritual discourses may also be arranged.

Notes :

1. A'nanda Pu'rn'ima' — celebrating the day of Ba'ba's birth, falls on the full moon in the month of Vaesha'kha, the second month of the lunar year.

2. Shra'van'ii Pu'rn'ima' — celebrating the day the first initiation was given, on the full moon of the fifth month of the lunar year.

3. Sha'radotsava — Autumn Festival, celebrations held on the 6th-10th days of the fortnight following new moon in the month of A'shvina, the seventh month of the lunar year.

4. Diipa'valii — the darkest night of the year (in India falls in the month of ka'rttika, the eighth month of the lunar year). Celebrated with fireworks and illumination to symbolize the forces of light or Vidya' overcoming the forces of darkness or lurenys.

5. Bhra'trdvitiiya'— Brothers' day, celebrated on the 2nd day following new moon in the month of Ka'rttika, the eighth month of the lunar year.

6. Vasantotsava — Spring Festival celebrated on the full moon day of the Spring Month, in India the twelfth month of the lunar year, the month of Pha'lguna (usually falls in March).

12

Method of Bath and Pitryajña

First pour water on the navel, then on the region in front below the navel, then on the back opposite the navel. Thereafter, pour water on the vertex such that it trickles down the

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back over the vertebral column. Then bathe thoroughly.

Before a plunge bath, pour water over the waist, on the navel region, and below, according to the methods described above and then take the dip.

Having finished the bath, recite the following Mantra while maintaining the prescribed poses and looking at any shining white object :—

Pitr purus'ebhyo namah rs'idevebhyonamah.
Brahma'rpan'am' brahmahavirbrahma'gnao
brahman'a'hutam.
Brahmaeva tena gantavyam' brahmakarma sama'dhina'.

Meaning of the Mantra : My salutation to the forefathers, salutation to the seers (those who invent new things and so pave the way for the progress of the human society); the act of offering is Brahma, that which is being offered is Brahma, the one to whom it is offered is Brahma, the offerer is Brahma. By accomplishing the work of Brahma, he will merge in Brahma.

Recite the Mantra three times in succession with the prescribed postures.

Remembering the seers and the forefathers in this way is known as Pitr yajiña. As a daily duty this should be performed even if one's father is alive. The postures will be taught by the A'ca'rya. You must remember that after bath this is a must.

The patient who is sensitive to cold will take a bath with warm water and in a covered place. Water heated in the sun is also good. In an extremely cold climate, use warm water. One who does not take a plunge bath should bathe while sitting. It is better not to bathe in a standing position.

Midnight bath is prohibited. No one shall take bath in the Midnight Sandhya'. Everyone will have to take bath in any one of the remaining three Sandhya's (First Sandhya', Noon Sandhya', and Evening Sandhya'). Of course, considering your

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personal health and the climatic condition you may bathe in one or both of the remaining two Sandhya's. What is the Sandhya'?

1. The period 45 minutes before sunrise and 45 minutes after it is called dawn and this dawn is called the first Sandhya'.
2. The period from 9 A.M. to 12 noon is known as the Noon Sandhya'.
3. The period spanning 45 minutes before and after sunset is known as the Evening Sandhya'.
4. The period, covering 45 minutes before midnight to 45 minutes after it, is known as the Midnight Sandhya' (11:15 to 12:45).

13

Dharmacakra

Dharmacakra is a congregation for collective performance of Iishvara Pran'idha'na and for conducting spiritual discussions. All shall sit in rows adjacent to each other. The women shall sit in separate rows. Anyone joining the Dharmacakra (after Iishvara Pran'idha'na has started) shall, without speaking a word to any person, occupy a suitable seat.

The Iishvara Pran'idha'na should be performed at fixed times. When your individual practice is completed, silently wait for the collective conference. After the expiry of the time of the Iishvara Pran'idha'na fixed by the A'ca'rya, as soon as a signal is given, everyone (including those still in meditation) should be ready to join the collective conference. The following Mantra shall be recited three times in the beginning of the Iishvara Pran'idha'na :—

Sam'gacchadhvam' sam'vadadhvam' sam'vomana'm'si ja'nata'm
Deva'bha'gam' yatha' pu'rve sam'ja'na'na' upa'sate

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Sama'nii va a'ku'ti sama'na' hrdaya'nivah
Sama'namastu vo mano yatha'vah susaha'sati.

Meaning of the Mantra :

You all move together, radiate one and the same thought-wave and form a universal mind with all unit minds.

You shall unitedly enjoy all the properties of the universe in the same manner as the sages, in olden times, used to accept the Havih (food of a yajiña).

You shall have a common ideal, and all of you shall be inseparable from one another.

Infuse in your minds one common sentiment whereby you may be well united.

Directions —

(1) The Dharmcakra should be organized every Sunday at a time directed by the local A'ca'rya. On festival days also, the Dharmacakra may be conducted.

(2) When in health, one must participate in the weekly Dharmacakra. In case anybody is unable to attend the Dharmacakra at the appointed time due to duties of State or service to a patient, he/she should go to the Ja'grti any time that day and perform Iishvara Pran'idha'na. If even that is not possible, he/she should completely skip one main meal before the end of the week.

(3) In Dharmacakra everybody must sit on similar seats and wear clothes acceptable to the society.

(4) After making known his/her intention and obtaining the permission of the Jagrti manager, a spiritually-thirsty non-Margii can be present at a Dharmacakra as a spectator or an audience. The right of asking or answering questions at a Dharmacakra belongs only to A'nanda Ma'rgiis, not to others. It is at the exclusive discretion of the Ja'grti Manager to allow

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or disallow a non-Ma'rgii to be present at a Dharma-cakra. Tattva Sabha' should be arranged for the convenience of inquisitive non-Ma'rgiis.

14

Tattvasabha'

(Spiritual Conference)

The Central Committee, the Village Committee, the District Committee, or the Praca'rakas out of their own efforts and convenience will arrange an open Tattva Sabha' from time to time. They can allow even outsiders to participate therein, but they will not be allowed to make any comment on subjects relating to spiritual practices.

15

Ja'grti

You will construct the Ja'grti building (place of meditation) through your united efforts. The Ja'grti will be utilized for your assemblage and as a place for collective spiritual functions. The Ja'grti is the common property of A'nanda Ma'rgiis, so you should preserve its sanctity.

16

Disposal of the Dead Body

According to the wish of the individual, his/her dead body may either be cremated or buried. If he/she did not express his/her desire regarding this, it is proper to cremate his/her dead body.

Notes :

There is no better way for the disposal of the dead body

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than scientifically performed cremation. But where this is not possible, do not cremate the dead body after rendering it naked or in a manner offensive to the eye, because that undermines the dignity and sanctity of the ceremony and arouses unhealthy feelings in the onlookers. You shall abandon the practice of putting fire into the mouth of the dead body as the practice is repulsive.

Instructions :

1. The dead body should be carried silently.
2. Before burning or burying the dead body, collective Iishvara Pran'idha'na should be performed.
3. The funeral pyre should be lighted by the worldly son of the dead individual or his substitute. Likewise, while burying, the son or a substitute will first dig the ground and also be the first to put earth on the corpse.
4. While burning, the dignity of the corpse should be maintained and it should be thoroughly burnt. It is much better to bury the half-burnt corpse than to throw it into the water.
5. The disposal of the dead body and its financial responsibility belong to the society. It is not proper to give any responsibility to the bereaved family.

17

Shra'ddha Ceremony*

An A'ca'rya, a minimum of five healthy persons, and the

* The soul of the deceased does not get any advantage from Shra'ddha. It is only meant for psychic satisfaction of the person performing it.

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performer of the Shra'ddha shall be present on the occasion. The nearest relation of the dead person will be considered the main performer of Shra'ddha. It will of course be the right of all Ma'rgiis to perform Shra'ddha. Everyone shall recite the following Mantra led by the A'ca'rya :—

1. *Sarvve'tra sukhinah bhavantu*
Sarvvesantu nira'maya'h
Sarvvebhadra'n'i pashyantu
Na kashcid duhkhama'pnuya't
Oṇm' sha'nti, Oṇm' sha'nti, Oṇm' sha'nti.

Meaning of Mantra :
May all present be happy
May all be disease-free
May all see only the good side of everything
May none be sorrowful
Brahma sha'nti, Brahma sha'nti, Brahma sha'nti.

2. O Supreme Being, the incorporeal soul of our (most) beloved intimate, Shrii/Shrimatii.....is outside the limits of the grief and happiness of this mortal world today. O Supreme Being, may his/her immortal Soul gain expansion day by day. (Three times).

3. O Supreme Being, our (most) beloved intimate Shrii/Shriimati.....has attained liberation today from the bondage of all worldly duties. May his/her imperishable soul attain eternal peace this day under the total control of Thy sweet will. (Three times).

4. O Supreme Being, Thou hast freed us today from all the social responsibility we bore to our (most) beloved intimate Shrii/Shriimatii..... We have returned Thy son/daughter to Thy gracious lap with all the sanctity of our heart. Oblige us by accepting Thine own.
(Three times)

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5. O Supreme Being, may those of Thy children who, being separated from Thy lap and subjected to the three worldly afflictions,* not be deprived of Thy blissful protection when their earthly sojourn ends.

6. *Om̐ madhuva'ta' rta'yate madhuks'arantu sindhavah*
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhuma't pa'rthivam' rajah
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n̐ astu su'ryo
ma'dhvirga'vo bhavantu nah
Om̐m' madhuh, Om̐m' madhuh, Om̐m' madhuh.

After that, the A'ca'rya and, after him, each person present shall take a palmful of water from the same pot brought by the performer of the Shra'ddha. The performer of the Shra'ddha shall be the last to take it.

Then the A'ca'rya shall recite the following Mantra :—

Om̐m' madhuva'ta' rta'yate madhuks'arantu sindhavah
ma'dhvirn'ah santvos'adhi
Madhunaktamutas'aso madhuma't pa'rthivam' rajah,
madhudyaorastu nah pita'
Madhuma'nno vanaspati madhuma'n̐ astu su'ryo
ma'dhvirga'vo bhavantu nah
Om̐m' madhuh, Om̐m' madhuh, Om̐m madhuh.

A few directives :

(1) The period of mourning should not extend beyond twelve days. If you so like, you can perform the Shra'ddha

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*1. *A'dhibhaotika*, such as fears of snakes and other ferocious animals;
2. *A'dhidaevika*, such as famine, pestilence, drought, foreign aggression, etc.
3. *A'dhya'tmika*, such as physical disease, death of near relations, frustration, despondency, etc.

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ceremony any day within these twelve days according to convenience. During this period of mourning you should not undergo any unnecessary mortification or penance for show.

(2) After the Shra'ddha a gift may be made of a high breed of bull, buffalo, ram, he-goat, or any other male domestic animal (of good breed) for the general welfare. Giving away animals in Shra'ddha is not obligatory. The animal must not be branded elaborately. But if it is deemed necessary for the safety of the animal to brand it, it may be done with a point either on its forehead or on any hairless part. The person making the bestowal shall be responsible for its maintenance until it attains maturity. Thereafter, the villagers collectively shall be responsible for its upkeep. The butchering of an animal thus bestowed shall be considered a very nefarious crime against the society.

18

A'darsha Da'ya'dhika'ra Vyavastha'

(Ideal Law of Inheritance)

The Law of Inheritance should ordinarily be set forth as given below :—

(1) The son and the daughter shall inherit in equal shares the properties (movable or immovable) of their parents. The daughter shall enjoy the immovable property while she lives, but shall not transfer it to others. The property shall revert to her father's family after her death.

(2) The widow shall inherit the entire property of her husband and shall share the property of her father-in-law and mother-in-law equally with her brothers-in-law and

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sisters-in-law. She shall not have the right to transfer the properties inherited from her husband or parents-in-law. In the event of her death or re-marriage, if she has no son or daughter to succeed her, the properties shall devolve on her husband's brothers and sisters, and in their absence, on the descendants of her husband's brothers. In the absence of her husband's brothers or their descendants, she shall have the right of transfer and she can deal with the property in the manner she likes, but she shall cease to have any claim to the property if she re-marries. In such circumstances, the property passes to the nearest relation of her father-in-law.

(3) In case a re-married widow keeps the minor children begotten by her previous husband, she can look after the paternal properties of those children as their defacto guardian, but in no case shall her new husband (or the children begotten of her by her new husband) have any claim to that property. If the child begotten of her by her previous husband desires to remain in his father's family, the nearest relation of his father shall be entrusted with the charge of looking after the properties.

(4) The self-acquired properties (movable or immovable) of a woman shall be shared equally by all her sons and daughters (whether belonging to one or more paternity). Presents, ornaments, cash money etc. given to her during marriage, and anything movable or immovable given to her as a gift shall be deemed to be her self-acquired property.

(5) The woman obtaining dissolution of her marriage shall cease to have any right to the property of her divorced husband. The financial burden for the bringing up of the children of such a woman shall rest with their father, as they have the right to paternal property also. But the aforesaid woman can keep with herself the children

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begotten of her by her former husband as long as she pleases. In that case also, the financial responsibility for the maintenance of the children shall rest with her previous husband. But in case the aforesaid woman, even after re-marriage, desires to keep with herself the children begotten of her by her previous husband, it will be open to that husband to accept or reject the proposal. In case she keeps the children with her without the consent of her divorced husband, he shall be exempted from any financial liability for the upkeep of the children as long as they remain with said woman.

(6) Except by will or by gift, the property of one family shall not pass on to another. But if a woman has no brother or his descendant, she shall be the absolute owner of the property with the right of transfer; and, on her demise, her sons and daughters shall have equal shares in the property as if it were the self-acquired property of the mother.

(7) The property of an unmarried person or of an issueless couple shall pass on to their nearest relation.

(8) If deemed necessary, you will make amendments in the Laws of Inheritance according to the demands of the time.

19

Social Relationship Between Men and Women

The man and the woman are human beings with equal dignity. As the physical strength of the woman is less than that of the man, the latter should always be active for the protection of her honor. Being the mother of the man, the woman can claim this much right. Special attention should be

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given to the comforts of ladies in functions, spiritual meetings, or elsewhere.

Males and females can mix together when necessary, participate together in meetings and conferences, and even sit adjacent to each other. But, they will not engage in useless talking as it will not have a beneficial result. It must be remembered that a female's friend is a female and a male's is a male. The greater the distance in relationship between males and females, the greater should be the courtesy in mutual conversation and behavior.

It is most proper to address women other than those who are somehow related as mother. But, where such an address is unpleasant to the ears, you will use words like sister, daughter, or any other respectful form of address. Except during illness or for any particular necessity, unrelated men and women should not, as far as possible, touch each other.

Except for a professional actress, no woman should participate in a theatrical performance with a man. Except for a professional actor, no man should participate in a theatrical performance with a woman. Under special circumstances, this rule may be relaxed for faultless characters, with the permission of a Purodha'.

An A'ca'rya and a Purodha' cannot actively participate in any acting; but individually, they can in every way discuss fine arts. With the permission of a Purodha', an A'ca'rya can even act in special cases or for special dramas.

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Pran'a'ma Vidhi

(Method of Salutation)

There are three types of Salutation :

(1) Sa's't'a'uṇga Pran'a'ma (Prostration),

(2) Caran'a Sparsha Pran'a'ma (bowing and touching the feet) and

(3) Namaska'ra (Salutation).

(1) Sa's't'a'uṇga Pran'a'ma :

This posture is significant of modesty. It is permissible only and exclusively in relation to Ma'rga Guru. It bespeaks of modesty toward the Path to Bliss. Women can instead do salutation by touching the ground with the forehead.

(2) Caran'a Sparsha Pran'a'ma :

Caran'a Sparsha Pran'a'ma is the touching the feet of the revered person with one's hand and thereafter touching one's forehead with the same hand. This Pran'a'ma is permissible only in the case of persons who deserve respect from the worldly or spiritual viewpoint.

Excepting the above persons, do not pay respects to anyone through Caran'a Sparsha Pran'a'ma. Never offer your compliment, by Caran'a Sparsha, to a person, whoever he may be, if you do not have any regard for him.

(3) Namaska'ra :

Offer Namaska'ra by bringing the palms together and touching the A'jiṇa' Cakra (the space between the brows), with the thumbs, without bowing. This shall be offered to all (whether of the same age or older in years), because this

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mode of Pran'a'ma is offered with the view that everyone is the manifestation of the Supreme Being. Do not shake hands with anyone because it is unhygienic. Nor do kurnish (a kind of court salute) to anyone. As you are nobody's slave, it is strictly forbidden to offer kurnish, the symbol of slavery.

21

The Method of Invitation

For inviting anyone, the house-owner himself or his wife, or someone like his brother or sister or, in their absence, his son or daughter will be considered a proper representative of the family, and only he (or she) will go to extend the invitation. Whenever possible, the invitation should be extended at the residence. But, where the inviter meets the invited outside his house to convey the invitation, then it is not necessary to go to the residence.

If presents are desired in response to the invitation, offering of flowers is the best. Even the offering of flowers is not so necessary. If there is an extreme desire to offer a special present, it should be done either in the absence of the other invited persons or on some other day; otherwise it would be considered to be an anti-social act.

22

Dress

Dress according to your liking and suitability. Always dress cleanly so that others may not form a poor impression about you.

When going out of doors, women will put on simple and

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plain dresses. Before going out, the body should be properly covered. The stringency of the regulations regarding dress may be slightly relaxed on the occasions of festivals, etc. or when male guardians are accompanying them, or when good arrangements for security have been made. This should also be observed with regard to ornaments.

23

A'ha'ra (*Food*)

While taking food, seat yourself in a convenient posture. It is better to dine in company rather than to dine alone. Food should not be taken in a state of anger or when one's mind is engaged in evil thoughts.

In case several persons are taking food from common dishes, an unhealthy person should not partake of that, because that may result in the contamination of the healthy persons. There is no harm if persons free from contagious diseases take from a common dish; rather, it is nice to see.

Before seating yourself for taking meals, share the food with persons present near you. If they do not want to take food, enquire whether they have enough food or not.

Every matter of the universe contains the predominance of one of the three attributes, Sattva (sentient), Rajah (mutative) and Tamah (static). Food is also, therefore, divided into three varieties — Sa'ttvika, Ra'jasika and Ta'masika, according to its attribute.

(1) Sa'ttvika A'ha'ra (Sentient food)

All the staple foodgrains like rice, wheat, barley, etc.; all pulses except Khesa'ri and Masu'r (red lentil); all fruits and roots, and all vegetables except carrots of the violet color, white brinjal, onion, garlic, and mushroom; milk and milk products; all leafy vegetables excepting leaves of red Poe and mustard; all varieties of sweets and all spices except

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Garammasa'la (hot spices) can be taken. Sa'ttvika A'ha'ra is necessary for those who practice A'sanas. Those for whom it is difficult to give up Ra'jasika diets all at once, shall, for the time being, take one small myrobalan after taking food. It is better for those taking Sa'ttvika food to avoid an excessive quantity of mustard oil and any of its preparations. Masu'r pulse cooked in the forenoon becomes Ta'masika by the evening. Ra'jasika food eaters must gradually try to take to Sa'ttvika food, and Ta'masika food eaters should try to give up such food as soon as possible. For the Avadhu'tas of the Ma'rga, the only food is Sa'ttvika food.

All types of food beneficial to both the body and the mind are Sa'ttvika.

(2) Ra'jasika A'ha'ra (Mutative food) is beneficial to either the body or the mind and ineffective upon the other.

Edibles which do not come in the categories of Sa'ttvika or Ta'masika food are Ra'jasika. In certain countries during snowfall, Ra'jasika food is edible as Sa'ttvika, and Ta'masika as Ra'jasika.

(3) Ta'masika A'ha'ra (Static food) — This is the food harmful to either the body or the mind, which may or may not be injurious to the other, such as stale and decomposed food, the flesh of big animals like cows and buffaloes, and all intoxicating materials. (Tea in light quantities, cocoa and other such drinks which neither stimulate nor render persons unconscious from intoxication, are grouped under the Ra'jasika group of foods). The milk of a recently calved cow, white brinjal, Khesa'ri pulses, the leaves of red Poe and mustard are Ta'masika foods.

(4) Meat-eating

Persons with Ra'jasika and Ta'masika dispositions who have a strong liking for meat, and those others eating it as a matter of necessity, shall, whenever they do so, take meat

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only of the male or castrated animals. Within his/her knowledge no one should take the meat of any female animals. Do not take the meat of a female bird raised in the house. Do not kill a fish which is one fourth or less than one fourth of its normal size.

Do not kill a particular species of fish in the season of its period of infancy or pregnancy. For example, at present the female Hilsa' fish of the Indian Ocean remains in a pregnant or post-delivery state normally from the Sha'radotsava to the full moon of Pha'lgun'a.

24

Livelihood

Maintaining yourself on the virtuous path, you can adopt any means of livelihood to support yourself and your family. Bear in mind that it is a matter of great humiliation to live on food given by others. You must endeavor to spend towards public service a minimum of one fiftieth of your income. Appropriating or spending one's entire earnings on oneself and one's direct family will gradually lead to crudeness. No one shall utilize fine arts for material benefits; but, in case a family cannot be supported for lack of means, the rigidity of this rule may be temporarily relaxed after referring to the A'ca'rya concerned.

25

The Livelihood of the Woman

The women should take upon themselves the responsibility of weaving, sewing and, where possible, cattle-rearing and

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minor works of farming. In short, it is desirable for women to earn their livelihood remaining in the house in a graceful way. However, if this does not solve the problem, the women can participate even in more strenuous works like service, business, etc. outside the precincts of the home. In this respect, no one should maintain any idea of superstition or conservativeness.

26

Economic Policy

You shall utilize unitedly the entire property of the universe considering yourselves the members of a joint family. Remember, you are responsible directly or indirectly for every child and every human being of the society. Do not strive to keep yourself aloof from them. Those who do not make use of this wealth or misuse it, violate the orders of the Father of the universe, because they want to deprive His other children, i.e., their own brothers and sisters, of their just share. In fact, such persons are suffering from mental diseases. Make efforts to bring all such exploiters of society to the right path by means of mental and spiritual education; and, should you fail in this attempt, you shall create circumstances to compel them to follow the path of virtue, and shall show them the path of spiritual practices for permanently eradicating their mental disease. But always bear in mind that this reform can be materialized only if you have true love for humanity.

27

Social Punishment

Anybody having committed an anti-social act, will have to

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undergo a severe fast or take another type of punishment instructed by the A'ca'rya for the expiation of the sin. Only the accused shall be penalized, but no other member of his family. As soon as the wrong is corrected, the punishment will have to be withdrawn. The wrong will also be considered to have been corrected if he inspires ten persons onto the path of spirituality.

If there is any allegation against the conduct of any A'nanda Ma'rgii, it must be brought to the notice of his A'ca'rya; and, in his absence, to the notice of the other A'ca'rya who has taken the responsibility of further guiding the accused Ma'rgii regarding spiritual practices. If the second A'ca'rya is not easily available, the matter will have to be brought to the notice of the concerned Unit or District Secretary. Then, within a week, these persons will form for this matter, an investigating tribunal consisting of only A'ca'ryas. If the allegation is proved to be true, the tribunal will ordain the proper punishment for the accused. If the accused so desires, he/she can, with the permission of the members of the tribunal, appeal to the District Secretary against the judgement of the tribunal. The District Secretary will also form another tribunal of A'ca'ryas. Even then if the accused is not satisfied with the judgement of the tribunal constituted by the District Secretary, he may with the permission of the members of the tribunal, appeal to the General Secretary of the Sam'gha. In that case, the decision taken by the General Secretary or the tribunal constituted by him will be taken to be final.

If the accused is an A'ca'rya, the allegations will have to be brought to the notice of the Secretary, Central Board of A'ca'ryas. The Secretary will then constitute a tribunal; and, if the allegations are proved correct, it will ordain punishment.

In case the accused is a whole timer (non-A'ca'rya) of any wing of A'nanda Ma'rga, the allegations will have to be brought to the notice of the head of that wing of

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A'nanda Ma'rga. This person will then appoint a tribunal; and, if the allegations are proved true, he will ordain the punishment.

If the accused whole timer is an A'ca'rya, the allegation will have to be directly brought to the notice of the Secretary of the Central Board of A'ca'ryas, or to the head of that wing. Then the Secretary of the Board or the concerned wing-head will form a tribunal for investigation; and, if the allegation is proved true, it will ordain punishment.

If the allegation is against any wing head, it will have to be brought to the notice of the General Secretary of the Sam'gha. He, at his volition will take his own decision or decide through his appointed tribunal.

Notes :

(1) It is not desirable to have more than three persons in a tribunal.

(2) Allegations will always have to be submitted in black and white.

(3) If the allegations are proved false, the complainant will have to take the same punishment which the accused would have received had the allegations brought against him been proved true.

28

The Widow

The widow will have no (special) rules and restrictions regarding food, ornaments, dress, festivals, and festivities. No rigorous abstinence or fasting shall be imposed on her on account of her widowhood. It is, however, a different matter if, for the sake of spiritual practice, someone obeys the rules and regulations regarding food.

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29

Science and Society

Always apply science for the benefit of mankind. Those who apply science for destructive purposes are enemies of mankind. Science must always be pursued with Sa'ttvika motivation. The concept of the collective prosperity of mankind, is a far cry unless science and worldly powers be in the hands of sentient persons.

30

The Ideal Householder

The ideal householder should try to provide food for the maximum number of human beings and animals.

(1) Depressed persons and guests — Do not be indifferent to the service of depressed persons and guests. Do not consider their descent, manners, or religious beliefs.

(2) Service to animals — Look upon and serve milk-giving animals like a mother. Even after a milk-giving animal loses her ability to give milk, do not dishonor or kill her.

(3) Beggars — The best way to serve a beggar is to feed him/her. If cooked food is not ready in the house, give any material for food (rice, pulse, flour, or any vegetable). If necessary, also arrange for his/her medical treatment, clothing, or housing, because as long as the beggar problem is present and the nation does not accept the responsibility of solving it, the householder will have to accept this responsibility. Beggary should not be encouraged, but arrangements will have to be made so that the real sufferer does not die of

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starvation. Do not give cash to the beggar, because this may attract many to the profession of begging.

31

Sa'dhana' (*Spiritual Practices*)

The goal of spiritual practices is the all-round elevation of the human being. Spiritual practices do not teach renunciation from the world; they teach the proper utilization of the entire subtle and crude treasures. Just as it is necessary to follow a suitable process in the social and economic spheres, so also in physical and psychic spheres, one should follow proper rules on scientific lines towards the path of progress.

For making progress with a healthy body and mind, the following few instructions may be observed :—

(1) Yama Sa'dhana'
(2) Niyama Sa'dhana'

Special instructions for the observance of Yama and Niyama Sa'dhana' shall have to be learned from an A'ca'rya. How to deal with the world has been fully taught through these.

The potentiality of ideal humanity is inherent in Yama and Niyama. Those who are well-established in these have attained emancipation from the As't'a Pa'sha (eight bondages) and S'ad' Ripu (six enemies). It is important in this regard to bear in mind that the overcoming of As't'a Pa'sha and S'ad' Ripu is not the same as shunning them. In order to preserve life you have to maintain the Ripu and Pa'sha, but you will not remain under their control; rather, they will be under your control.

(3) A'sana — The posture in which one can remain conveniently, without becoming restless is called A'sana. A'sanas

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liberate the glandular system of the body of all its maladies. They help the mind to attain competence for spiritual practices. It is improper to practice A'sanas without the sanction of the A'ca'rya.

(4) Pra'n'a'ya'ma — The relationship between the vital airs and the mind is inseparable. Unsteadiness of respiration (Vayu) is the unsteadiness of mind, and vice versa. When respiration is being controlled by the scientific process of Pra'n'a'ya'ma, the mind is also controlled. As a result, Sa'dhana' is specially facilitated.

The practice of merger in the Cosmic Self (Dhya'na) is slowed down if Pra'n'a'ya'ma is not practiced. Pra'n'a'ya'ma must be learned from the A'ca'rya, or else it may lead to difficulties.

(5) Pratya'ha'ra — The word literally means 'withdrawal' — drawing back the unsteady mind whenever it gets unrestrainedly allured toward particular objects. Varn'a'rghyada'na to the Ma'rga Guru is the simplest means for withdrawal. Pratya'ha'ra can be practiced even if Ma'rga Guru is not present in His physical form. The A'ca'rya will give training in Pratya'ha'ra.

(6) Dha'ran'a' — Dha'ran'a' is the fixing of the mind stuff (Citta) in a particular region. The A'ca'rya will teach its process to suitable persons.

(7) Dhya'na — Dhya'na is the flowing of the mind stuff (Citta) in one continuous stream like the flow of oil. All the propensities of mind have to be fixed on the goal.

(8) Sama'dhi — Following the process of Dhya'na as instructed by the A'ca'rya, the state when the tendencies of the mind get completely suspended is called Sama'dhi (Nirvikalpa).

Although in the Sama'dhi attained through Iishvara

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Pran'idha'na the 'I' feeling and mental instincts are not completely restrained, it establishes one in the Cosmic Mind; the unit mind merges into the Infinite Mind. This state is also termed Sama'dhi (Savikalpa).

32

Ma'rgiiya Sampad

(Treasures of the Ma'rga)

Your Treasures :

Sublime philosophy, Universal love, and intensely keen unity among yourselves.

Your Flag :

A triangular flag of saffron color bearing the mark of white 'Svastika.'

Your Distinctive Symbol :

A triangle with its vertex above superimposed on a triangle with its vertex below, containing the rising sun, within which stands the Svastika. These are respectively the symbols of energy, knowledge, advancement and permanent victory. You shall protect in all respects and at all costs the dignity of your treasures: the flag, the symbol, and the Pratikrti (picture of Ma'rga Guru).

33

Self-Analysis

If any person has acted in any way against Yama and Niyama, he will on the same day or in the next Dharma Cakra, confess his fault before any A'ca'rya and ask for punishment.

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The A'ca'rya will give the offenders only physical or mental punishment, no other. Punishment should not be of financial nature.

The A'ca'rya will try to give punishment in the form of social service, but in no way will he accept service for himself from the guilty person.

If the rectification of the crime is possible, the A'ca'rya will, instead of giving punishment, have the fault rectified by the guilty person and ask him/her to be careful in the future. If the fault is serious, the A'ca'rya may punish publicly but he will not disclose the nature of the fault.

Whether one's conduct has been defective or not, statement has to be submitted to the A'ca'rya as to how far the principles of Yama and Niyama have been followed. The date of the last statement has to be remembered.

(In all cases A'ca'rya means any A'ca'rya).

34

Your Various Organizations

(a) The Central Committee :

The Purodha's will elect from amongst themselves the members of the Central Committee. The President will be elected from among these members and the President will organize the Central Executive Committee with members of his own choice. He can at his discretion nominate the maximum of three members for the Executive Committee from outside the Central Committee members. The Central Committee will be comprised of maximum 60 and minimum 15 members. The number of members of the Central Executive Committee will be determined at the discretion of the President. In case 80 per cent of the members of the Central Committee so desire, the number of its members may be raised to more than 60.

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(b) The District Committee :

The District Committee will be constituted of representatives elected by persons who are both A'ca'ryas and Ta'ttvikas, from amongst themselves. That committee will elect its Chairman from among its members. The Chairman shall form the Executive Committee with members chosen by him. He may co-opt not more than three persons who are not the elected members (nor are A'ca'rya and Ta'ttvika both, but they must be either A'ca'rya or Ta'ttvika). The District Committee will consist of a maximum of 25 and a minimum of 15 members. The number of members of the District Executive Committee will be determined at the discretion of the Chairman. With the consent of 90% of the members of the District Committee, the number of its members may be raised above 25.

(c) The Village Committee :

The Chairman of the District Committee or, in his absence, the Chairman of a superior body, or in his absence, the President of the Central Committee will nominate the Village Organizer. He will form the Village Committee of members chosen by him. On his demise or if the villagers become dissatisfied with his work, the nominating Chairman or President will nominate another Organizer as approved by the villagers. The village will have only an Executive Committee. The Organizer will fix the number of members of the Committee at his discretion. Either A'ca'ryas or Ta'ttvikas or, in their absence, other persons of the Ma'rga may be nominated as members of the Village Executive Committee.

(d) Provincial or National Committees :

Should it be deemed expedient to establish a committee higher than the District Committee and subordinate to the Central Committee, i.e. for the province, state, or country, the President of the Central Committee will nominate the Chairman of such a committee. He will form the Executive Committee of members of his choice.

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He will determine the number of members of the Executive Committee. As far as possible he will select the members from amongst such persons as are both A'ca'ryas and Ta'ttvikas. If such qualified persons are not available in adequate numbers, he can select from among even ordinary persons of the Ma'rga. Such a committee will ordinarily be treated as the Executive Committee. But if necessary a General Committee may be formed with the sanction of the President of the Central Committee, and after ascertaining from him the number of members. This committee shall extend all possible help to the Executive Committee. The members of this committee shall be elected by persons, within its territorial jurisdiction, who are both A'ca'ryas and Ta'ttvikas, from amongst themselves.

The number of members of this General Committee will be fixed by 80% of its members. Where there is a General Committee elected by ordinary members, even when the Chairman of the Committee has been nominated by the President, the Chairman will elect the members of the Executive Committee from among the members of this committee. If, however, qualified persons are not available in sufficient numbers, even outsiders can be included in the Executive Committee with the approval of the President of the Central Committee. The Chairman shall have to obtain the special permission of the President of the Central Committee, in case more than three members are outsiders.

(e) The life of the committees subordinate to it shall be determined by the Central Body. And the life of the Central Body shall be determined by the Central General Body.

(f) Income :

The Village, District, Provincial, State, or National Committees will each contribute 1/8 of its income to the committee immediately superior to it, and the remaining 7/8 will be spent in its own territory on public welfare and Dha'rmika

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propagation. As for instance, the committee immediately subordinate to the Central Committee will contribute 1/8 of its income to the latter. The Central Body will utilize this money for the entire universe.

(g) The Central Committee workings will be in the English language. In the absence of persons knowing English, the work of the District or Village Committee will be carried on in the local language.

(h) The offices of the Committees will be utilized as the meeting place of the Ma'rgiis. The duties of the Central, District, and Village Committees will be public service, and Dharma propagation.

(i) Normally, Purodha' Pramukha and the President of the Central Committee will be the same person. But if Purodha' Pramukha so desires, he may not do the work of the President of the Central Committee. In that case, Purodha' Pramukha will nominate the President of the Central Committee and will fix the tenure of this President.

(j) For the facility of work, the Central Committee can make necessary alterations, additions, and amendments in the rules drawn up above.

35

A'ca'rya, Ta'ttvika, Purodha', and Concerned Boards

The A'ca'rya, Ta'ttvika, and Purodha' trainees will first take lessons from suitably capable persons and then appear at the examination conducted by five other persons (A'ca'rya, Ta'ttvika, or Purodha' as the case may be). Depending on the results of the examination, the Central A'ca'rya, Ta'ttvika, or Purodha' Board will confer a certificate on the person

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concerned. The certificate will bear the registration numbers, and also the signature of the Examiners.

Ta'ttvika, A'ca'rya, Purodha', and Dharmamitram are words symbolic of ability and activity. Therefore, if for any reason except old age and deformity, any Ta'ttvika, A'ca'rya, or Purodha' be unable to discharge their respective duties, the power to cancel their certificates will be with the Central Ta'ttvika Board, the Central A'ca'rya Board, and the Central Purodha' Board respectively. An appeal for reconsideration against the decision of the Central Ta'ttvika Board can be made to the Central A'ca'rya board, and in that case, opinion will have to be accepted. Accordingly, an appeal for reconsideration against the decision of the Central A'ca'rya Board can be made to the Central Purodha' Board and in that event, the opinion of the latter Board will be taken to be finally binding. Ta'ttvika, A'ca'rya, Purodha' and such other words will be used as symbols of individual ability. These will have nothing to do with heredity.

In the event of any particular complicated problem or serious controversy in A'nanda Ma'rga the decision of the Central Purodha' Board will be final. The unanimous decision of the members of the Purodha' Board shall be binding on the society. If there is no unanimity among the members of the Board, the decision of the majority will be the Board's decision. If two groups are equal in votes, the single vote of the Chairman will be considered to be the vote of the Board. Each and every A'nanda Ma'rgii shall have to obey the decision of the Purodha' Board without any argument. The Chairman of the Purodha' Board will be designated as the Purodha' Pramukha. The decision of the Purodha' Pramukha will be considered correct and final. No one else can change the decision of the Purodha' Pramukha. If he so likes, he can change his decision. The Purodha' Pramukha will grace his post for the whole life. But, he can resign from the post if he deems it necessary due to physical illness, etc. Purodha'

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Pramukha will be elected by the votes of Purodha's. Three members of the Purodha' Board besides four others will be elected by Purodha's. The period of service will be five years. If before the completion of five years, anyone dies or is compelled to resign due to illness, the post will be filled by re-election. If the majority of voting Purodha's express dissatisfaction with the work of any member of the Purodha' Board, dependent on the consent of the Purodha' Pramukha, re-election can be held for this post.

36

Avadhu'ta and Avadhu'ta Board

If it is not possible for anyone to discharge his family responsibilities because of excessive preoccupation with Dharma propagation and social service, and if such a person takes formal initiation in Sannya'sa, he will be called an Avadhu'ta subject to the approval of the Purodha' Pramukha. The Avadhu'ta Board will be constituted of four persons elected by the Avadhu'tas. From amongst the elected members, one will act as the Secretary of this Board. All rules and regulations, punishments and discipline, and everything else regarding Avadhu'tas, will be determined by this Avadhu'ta Board. The decisions of the Avadhu'ta Board will be submitted to the Purodha' Pramukha for final approval. The Avadhu'tas will obey the Purodha' Pramukha, and without his approval, the Avadhu'ta Board will not enforce any decision.

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37

A'ca'rya Board

Subject to the approval of the Purodha' Pramukha, eight persons elected by the A'ca'ryas will constitute the A'ca'rya Board. One from amongst the elected members will be the Secretary of this Board. All rules and regulations, punishments, discipline, and everything else regarding A'ca'ryas will be determined by this A'ca'rya Board. The decisions of the A'ca'rya Board will be submitted for final approval to the Purodha' Pramukha.

38

Ta'ttvika Board

Subject to the approval of the Purodha' Pramukha, twelve persons elected by the Ta'ttvikas will constitute the Ta'ttvika Board. One from amongst the elected members will be the Secretary of this Board. All rules and regulations, punishments, discipline, and everything else regarding Ta'ttvikas will be determined by this Ta'ttvika Board. The decisions of the Ta'ttvika Board will be submitted for final approval to the Purodha' Pramukha.

39

Guru Vandana'

Akhan'd'a Man'd'ala'ka'ram' Vya'ptam' Yena Cara'caram,
Tatpadam' Darshitam' Yena Tasmae Shrii Gurave Namah.
Ajina'na Timira'ndhasya Jin̐a'na'in̐jana Shala'kaya',
Caks'urunmiilitam' Yena Tasmae Shrii Gurave Namah,
Gurur Brahma' Gurur Vis'n'u Gurur Devo Maheshvarah,
Gurureva Param' Brahma Tasmae Shrii Gurave Namah.

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